

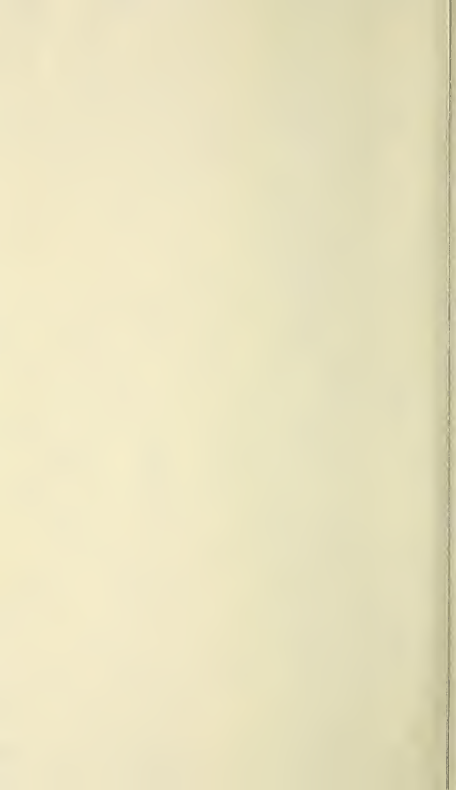
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MAN  
AND HIS  
DESTINY.

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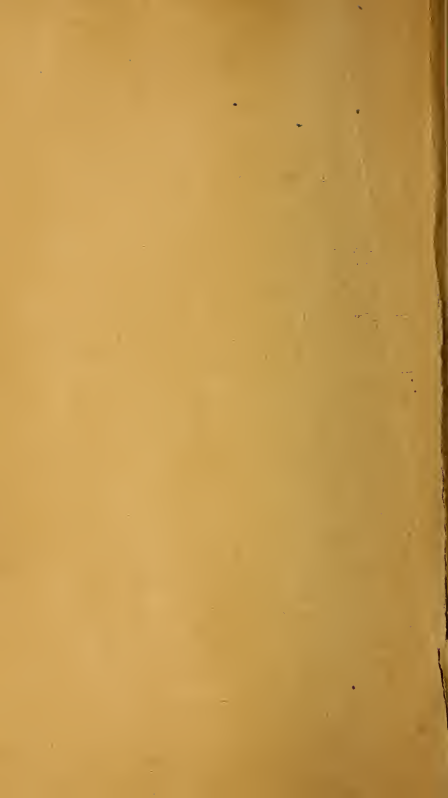
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1895.











FIRST EDITION.

# Biblical Anthropology.

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SECOND EDITION.

## MAN

### Natural and Spiritual,

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THIRD EDITION.

## MAN

### And His Destiny.

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BY

*over*  
Rev. D. Osborn,

GRAND RAPIDS, MICH.

AUG. 1895.



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## DEDICATION.

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“Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God, and his Father,” to him this little booklet is affectionately and reverently dedicated.

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## INTRODUCTION.

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The great need of an epitome or resume of "Biblical Anthropology," is the author's apology for presenting this little booklet to the public.

That God's blessing may accompany it, is his importunate prayer.

“What is man, that thou art mindful of him?” . . . . .

“For thou hast made him but little lower than God.”

“Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee.” Eph. 5:14.

# MAN.

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In the closing scene of the last act in the drama of creation, Man appeared, the master-piece of all, most beautiful in form, and highest in living power. To fit him for divine and social relations, Jehovah breathed into his nostrils the spiritual life, with its moral and religious attributes. This spiritual life uniting with his first life, as breath with air, constituted him the most complex part of all creation; both animal-like and God-like; within touch of matter, force, life, and God.

Thus created, Man stood upon the headlands washed by the waters of two great seas; one, the calm ocean of truth, love, purity, and loyalty; the other, the stormy ocean of falsehood, hate, lust, and disloyalty. At his lordly pleasure he could choose the waters of his life voyage. He chose, but alas! he chose the treacherous seas. Not far ov-

er the headlands God, at infinite cost, opened up a free water way from these treacherous seas into the safe ocean. Multitudinous hosts won by the compassionate wooings of divine love, pass through this waterway, one by one into the calm ocean, from whose waters the entrance is perfectly safe into the port of fruition. But alas! larger hosts persistently refuse the heart-melting invitations and are wrecking on the stormy ocean, from whose waters there is no other escape from perdition.

Let us consider our subject under these three heads:

I. Natural Humanity.—“What is man, that thou art mindful of him, for he is asleep in sin, sound asleep.

II. Spiritual Humanity.—“For thou hast made him but a little lower than God.” in Christ Jesus.

III. Human Destiny.—Of those aroused from their deathly slumbers, life, eternal life. Of those still in them, death, eternal death.

First then, Natural Humanity:—  
Fresh from the plastic hand of God,



And the blissful nuptial altar,  
The innocent wedded pair  
Were placed in the cottage,  
Of a well watered garden,  
Of ornamental  
And fruit-bearing trees.

Satan entered the garden, "where", as Milton says, "likeliest he might find the only two of mankind, but in them the whole included race, his purposed prey." Thus the fiend accosted Eve, "Yea, hath God said ye shall not eat of all the trees of the garden?" Eve replies, "Of the fruit of the trees of the garden we may eat, but of the fruit of the tree which is in the midst of the garden, God hath said, 'Ye shall not eat of it, neither shall ye touch it lest ye die.'" Satan rejoins, "Ye shall not surely die."\* They ate and they did die, both spiritually and physically. The test tree of good and evil, designed through "the obedience of affectionate gladness" to confirm them in holiness, became through self-determined disobedience the occasion of bringing upon them the awful recoil of violated holiness, a deathly sleep of soul.

\*Gen. 3:1-24.

At once "God guarded the way of the tree of life with the cherubim and the revolving flaming sword, making the death of their mortal bodies inevitable.\*"

It is not probable that our first parents when they raised their hands in revolt were aware that in them was, seminally, "the whole included race." Such, however, seems to have been the fact: "Behold, I was shapen in iniquity and in sin did my mother conceive me."† "The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies."‡ Of a hundred children requested to hold up the right hand if they never told a lie, not a hand comes up. "That which is born of the flesh is flesh."|| "We were by nature children of wrath even as the rest."§ "Therefore as through one man sin entered into the world, and death through sin, and so death passed unto all men, for that all sinned." "Death reigned from Adam to Moses, even over them that had not sinned after the likeness of Adam's transgression."¶ "One sinned for all, there-

\*Gen. 3:23 24. †Psa. 51:5. ‡Psa. 58:3. ||John 3:5. §Eph. 2:3. ¶Rom. 5:12-14.

fore all sinned; one died for all, therefore all died." Keble fitly says, "'Twas but a little drop of sin we saw this morning enter in, and lo, at eventide a world is drowned."

"*Tekel*; thou art weighed in the balances, and art found wanting," fits every one of the Natural Race as well as the impious Belshazzar.|| Thou art weighed in the balances of God's holiness, and art found wanting in purity of nature. Thou art weighed in the balances of God's holy law and art found wanting in the "obedience of affectionate gladness." Thou art weighed in the balances of heaven, and art found wanting in character. Satan has assiduously followed up his victory in the garden, keeping close watch over infancy to make sure that race-sin lead children to commit personal sin as soon as they pass the line of personal accountability. Then the two classes of sin, uniting as two rivulets, run on together, increasing in volume as they flow downward toward the ocean gulf of interminable woe. Nor is Satan's

influence over adult man less powerful. Jesus recognized his craft and power in the temptation in the wilderness and throughout his work and teachings, especially in these sayings: "When the strong man fully armed guardeth his own court his goods are in peace. . . . The unclean spirit, when he is gone out of a man passeth through dry places, seeking rest, and finding none, he saith I will turn back unto my house, whence I came out, and when he is come he findeth it swept and garnished; then goeth he and taketh to him seven other spirits more evil than himself and they enter in and dwell there, and the last state of that man is worse than the first.'"\*

Such is the status of the sleepy children of Natural Humanity. Is there no deliverance for them from the body of this death? This is the great question of all men in all times. This is the question that Joseph Cook proposed in the "World's Parliament of Religions," to the four continents, and all the isles of the sea. Here is a quotation from his address:

\*Luke 11:22-26.

“Conscience reveals a holy person, the author of the moral law, and conscience demands that this law should not only be obeyed but loved, and that the holy person should be not only obeyed but loved. This is the unalterable demand of an unalterable portion of our nature. As personalities, therefore, we must keep company with this part of our nature and with its demands while we exist in this world and the next; the love of God by man is inflexibly required by the very nature of things. Conscience draws an unalterable distinction between loyalty and disloyalty to the ineffable, holy person whom the moral law reveals, and between the obedience of slavishness and that of delight. Only the latter is obedience to conscience.

“Religion is the obedience of affectionate gladness. Morality is the obedience of selfish slavishness. Only religion, therefore, and not mere morality, can harmonize the soul with the nature of things. . . . A religion consisting in the obedience of gladness, is therefore scientifically known to be according to the

nature of things. It will not be to-morrow or the day after that these propositions will cease to be scientifically certain. Out of them multitudinous inferences flow as Niagaras from the brink of God's palm. Now it is a certainty . . . that a little while ago we were not in the world and a little while hence we shall be here no longer. Lincoln, Garfield, Seward, Grant, Beecher, Gough, Emerson, Longfellow, Tennyson, Lord Beaconsfield, George Elliot, Carlyle—I know not how many Mahomets—are gone and we are going. These are certainties that will endure in the four continents and on the isles of the sea,

'Till the heavens are old, and the stars are cold,  
And the leaves of the judgment book unfold.

“ The world expects to hear from us this afternoon no drivel, but something fit to be professed face to face with the crackling artillery of the science of our time. I know I am going hence, and I know I wish to go in peace. Now, I hold that it is a certainty, and a certainty founded on truth absolutely self-evident, that there are three things from which I can never escape—my conscience,

my God and my record of sin in an irreversible past. How am I to be harmonized with that unescapable environment? Here is Lady Macbeth. See how she rubs her hands:

'Out damned spot! Will these hands ne'er be clean?

All the perfumes of Arabia could not sweeten this little hand.'

"And her husband in a similar mood says:

'This red right hand, it would the multitudinous seas incarnadine, making the green one red.'

"What religion can wash Lady Macbeth's red right hand? That is a question I propose to the four continents and all the isles of the sea. Unless you can answer that, you have not come here with any serious purpose to a parliament of religions. [Applause.]

"I beg you not to applaud, because if there is a topic of more supreme importance than any other it is the topic I am now introducing. I speak now to the branch of those skeptics which are not represented here, and I ask who can wash Lady Macbeth's red right hand, and their silence or their responses are as inefficient as a fishing rod would be to span this vast lake or the Atlantic. I

turn to Mohammedism. Can you wash our red right hands? I turn to Confucianism and Buddhism. Can you wash our red right hands? "

What if this question can not be answered? Why, then doom is inevitable. And this doom, as portrayed in Biblical language, is appalling. No matter whether expressed in figure or fact; indeed, much of it comes from lips too sacred to overreach fact by figure. Jesus himself compares Natural, sleepy, Man to a house built upon the sand, "and the rain descended and the floods came and the winds blew, and smote upon that house and it fell, and great was the fall thereof."† He points to the rich man in Hades.† He speaks of hell and the unquenchable fire, "where the worm dieth not and the fire is not quenched."‡ "Depart from me, ye that work iniquity."§ "Outer darkness, there shall be weeping and gnashing of teeth."|| "Eternal punishment."¶ "Lake of fire."†† Such terrific language from Him 1 "who through the eternal Spirit offered him-

\*Matt. 7:26-27. †Luke 16:23. ‡Mark. 9:43, 48. §Matt. 7:23. ¶Matt. 8:12. ††Rev. 20:14, 15. 1Heb. 9:14.



self without spot unto God to cleanse our conscience from dead works to serve the living God," shows the awful condition of the men, women and children of Natural Humanity. Oh, that the masses would awake from their deathly slumbers!

Many wise men, among whom are Drs. Shedd, Hodge, and Strong, think that hell is only a corner of the universe, a pit, a lake, not an ocean; bottomless but not boundless; that the lost will be to the saved as prisoners to the mass of the people; that our race may be the only race that has fallen away from God. This may be true; for, it is thought that one-half of our race die in infancy; Christians will form an innumerable company; the atonement in its scope may bring hosts out of heathendom and Jewry; there are legions of loyal angels; and it may be that the starry worlds are full of un-fallen moral beings. Now compared with all these the number of those who will not awake that go down to perdition, will be infinitesimal. Think of it! To be among the handful, writhing in the pit, while the

multitudinous hosts, loyal to God, truth and virtue, fill the universe with hallelujahs! Alas for the unrepentant sons and daughters of Natural Humanity. "When once the Master of the house is risen up, and hath shut to the door,"\* the last taper of hope will have gone out.

This interminable woe should hasten our search for an answer to the question: How can Natural Man "be harmonized with his unescapable environment, and awakened out of his deathly sleep? Thank God! The answer is found. It is through God's High Way of regeneration, open even to the sleepy and vile. Let the good tidings resound from land to land, from sea to sea.

This brings us to our Second Division:

SPIRITUAL HUMANITY:- This has a Head as well as Natural Humanity. "The first man Adam became a living soul. The last Adam, a life giving spirit." The first man is of the earth, earthy; the second man is of heaven."† Now, "if by the trespass of the one,

\*Luke 13:25. † ICor. 15:45, 47.

death reigned through the one; much more shall they that receive the abundance of grace and of the gift of righteousness reign in life through the one, even Jesus Christ."\*

"Coming events cast their shadows before." The appearing of Adam was the great event of creation, vegetable and animal life were the shadows fore-cast by that event. The incarnation, crucifixion, resurrection, and ascension of our Lord Jesus Christ are the great events of time. The prophecies and the temple with its ritual are the shadows forecast by these events. These shadows stretched their long lengths all the way over the patriarchal and prophetic ages, from Eden to Bethlehem, giving intimations of the divine plan to bring out of Natural Humanity, through redemption, a Spiritual Race.

As the life of the organic kingdom goes down through the roots of plants, shrubs and trees into the dark, dead, inorganic kingdom, in search of material to build up its own kingdom, even so the *Logos*,

\*Rom. 5:17.

the divine Word, came down from heaven through the medium of the Virgin into the slumbering kingdom of Natural Humanity, in search of material to build up his own kingdom of Spiritual Humanity. Lo, Jesus is born in Bethlehem's manger! The angels shout, † "Glory to God in the highest, and on earth, peace."

Christ's nativity was unique. His Father was God; his mother was of Natural Humanity. On her side, therefore, he was identified with that Race, and came under its burdens. Isaiah says: "The Lord hath laid on him the iniquity of us all." "When thou shalt make his soul an offering for sin ... he shall see his seed ... and shall bear their iniquities." † "In the garden, being in an agony, he prayed more earnestly; and his sweat became as it were great drops of blood falling down upon the ground." ‡ And he said: "My soul is exceeding sorrowful even unto death." When on the cross he cried, "My God! my God! why hast thou forsaken me?" ||  
 . . . and Jesus cried again with a loud

voice, and yielded up his spirit. And behold, the veil of the temple was rent . . . and the earth did quake; and the rocks were rent; and the tombs were opened."|| "Him who knew no sin, he made to be sin on our behalf; that we might become the righteousness of God in him."\* That we might awake from our deathly slumbers. "His own self bear our sins in His own body on the tree."† Dr. Gordon has well said; "The death could not be less inclusive than the guilt it was to expiate." And the Quaker poet sings:

"Through all the depths of sin and loss,  
Drops the plummet of the cross.  
Never yet abyss was found  
Deeper than the cross could sound."

The Bible is full of this marvelous fact that the divine Word, took up into his very being, racially and substitutionally, impersonal humanity, and that he bore its stain, guilt, and penalty through agonizing Gethsemane and crucial Calvary without breaking down. We all have been shocked and pained at the breaking down of great men in the nation, in the church, and even in the

sacred ministry. But, here is One whom neither wicked men, nor devils, nor humanity's awful death could break down. He himself says: "I lay down my life, that I may take it again. No one taketh it away from me, but I lay it down of myself, I have power to lay it down, and I have power to take it again."\* Glory to God, he did take it again, and his triumph over death, hell, and the grave, ever proclaim him a mighty conqueror, a glorious victor.

Herein He acquired the right to come upon the strong man fully armed, guarding his own court, and keeping his goods in peace, and overcome him, and take from him his whole armour wherein he trusted, and divide his spoils; to lead the heirs of promise, through regeneration, out of the kingdom of Natural Humanity into his own kingdom of Spiritual Humanity; to change the bias from a downward to an upward trend; to awaken us out of sleep; "to harmonize us with our conscience, with

\* Jno. 10:17, 18. •

our God and with our record of sin in an irreversible past;" in a word, to remove ultimately the pollution, guilt, and penalty of sin from all little ones, gently laid away in infant caskets, and also from all regenerate adults, thus making them whiter than snow."† In Biblical language, "Having been made perfect, he became unto all them that obey him, the author of eternal salvation."‡ Not, however, through any moralities, or philanthropies, or educations, or rituals, but by infusing into receptive souls, through the power of the Holy Ghost, a mighty, holy, immortal life, like his own; as it is written, "As many as received him to them gave he the right to become children of God; even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."||

These children, "begotten of incorruptible seed, through the word of God,"§ form the God-Man's own Spiritual Race. Each has a Christly organism, a Spirit-sealed correspondence and a benign-

†Psa. 51:7. ‡Heb. 5:9. ||John 1: 12-13. §I Pet. 1:23.

nant Fatherly environment. Each is thoroughly awake to the nature of sin and the efficacy of the cross. Being children, we feel our own personal self identified in life with God's own triune Self, and with whatever appertains to His kingdom. Therefore we are ready for service or sacrifice—"To live is Christ, to die is gain."† And we joyfully heed his word:

"Come ye out from among them and be ye separate,  
saith the Lord,

And touch no unclean thing;  
And I will receive you,  
And will be to you a Father,  
And ye shall be to me sons and daughters,  
saith the Lord Almighty."§

From sinful creatures we have become holy children, heirs of God and joint heirs with Christ, "unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven."|| Yes, reserved in heaven, for we cannot enter the full fruition of our completed

†Philip 1:21. §2 Cor. 6:17. ||I Pt. 1:4.



redemption until the body of this death is sloughed off and our immortal bodies are put on. Till then, however, by following "the law of the Spirit of life in Christ Jesus,"† as the gardener follows the law that keeps down seedling stock, we may keep the carnal nature down.

Whenever during life's irrepressible conflict we are overcome of evil, if sons and daughters, we must expect chastisement, for "whom the Lord loveth he chasteneth."‡ But the rod will be accompanied by the Holy Spirit, wooing us into our closets, where the "Great Physician will apply to our contrite hearts the balm of Gilead."|| This fits us for "the secret place of the Most High under the shadow of the Almighty."§ In this most holy place, full assurance of faith enables us to grasp "his word and oath, the two immutable things, in which it is impossible for God to lie."¶ Wherefore, as heirs of promise, having fled for refuge into this stronghold, we have ample encouragement to watch and pray and work here, and, an anchor secure within the veil.

†Rom. 8:2. ‡Heb. 12:6. ||Jer. 8:22. §Psa. 91:1. ¶Heb. 6:20.

Bless God for this organic and vital union with Him, in whom we have wisdom, and righteousness, and sanctification and redemption.

When our Lord's humiliation and suffering were completed, and the way of reconciliation was fully opened; as he was about to return to the throne of his glory, He gave the great commission: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world:||" These children, joyful in labors, in stripes, in prisons, in deaths, have been obeying this commission and will continue to obey it until the "Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."†

||Matt. 28:20.

†I The3s. 4:16-17.

This suggests our third division.

HUMAN DESTINY:—Much of which has been anticipated in the treatment of the first and second divisions and what remains will appear obvious in this brief review of the conclusions of our discussion. Lo, the Spirit seems to dictate that this quotation from the 25th of Matt. be made before passing; “When the Son of Man shall come in his glory; and all his angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all the nations; and he shall separate them one from another, as the shepherd separateth the sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them that are on his right hand, come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. . . . Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels. . . . And these shall go away into eternal punish-

ment: but the righteous into eternal life.”

Man, the most complex part of all creation, alone has consciousness of himself, of his Supreme environment, and of spiritual correspondence with that environment. By voluntary disloyalty to God he threw himself out of harmony with that divine spiritual environment, thus bringing himself and his posterity under condemnation, giving them a bias to evil and subjecting them to the Evil One. While in this ruined state, infinite love provided a commensurate redemption; this redemption gave man the opportunity of a second choice—the reception or rejection of Jesus Christ, which now becomes the pivot of his eternal destiny. This new choice, performed by every man, divides the world into two classes, Natural and Spiritual Humanity; and in thoughts, feelings, expectation and destiny fixes a great gulf between them.

Let us close with a contrast of these two classes. There stands the son of Natural Humanity at his brother's open grave, uttering this hopeless cry: “Whether in mid sea or 'mong the breakers of

the farther shore, a wreck at last must mark the end of each and all. And every life, no matter if its every hour is rich with love and every moment jeweled with a joy, will, at its close, become a tragedy as sad and deep and dark as can be woven of the warp and woof of mystery and death." "Life is a narrow vale between the cold and icy peaks of two eternities; we strive in vain to look beyond the heights, we cry aloud and the only answer is the echo of our wailing cry." Here is a child of Spiritual Humanity: Looking up from "the narrow vale between the cold and icy peaks of the two eternities" he sees the day star arising, and the day dawning, and the full orb'd sun appearing; in the brightness of this new day "the peaks of the two eternities are all aglow with light, life and glory; and, reverberating down from the mountain top there comes a voice saying: "To-day shalt thou be with me in Paradise."|| Just beyond life's narrow vale in the land of Beulah, upon the boundless plains of glory, where

the river of life is ever flowing, and where the many mansioned city is forever glowing, in garments once stained with blood, now white as the light, behold the God-man! All around him, in spotless robes like his own, are countless multitudes of his own Spiritual Race, from all nations and tribes, peoples and tongues, singing hallelujahs to him who led them by the way of the cross, God's highway, out of the wilderness of sin into the Paradise of God.

Let us join with them in the jubilant anthem unto him who commanded "light to shine out of darkness, and who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."† To him be glory and dominion, for ever and ever, world without end.

†II Cor. 4:6.

This epitome of "Biblical Anthropology" has been delivered as a lecture or sermon by the author, in the following and many more places:

Grand Rapids, Muskegon, Bay City, Port Huron, Holly, Owosso and others in Michigan.

London and others in Ont.

Buffalo, Rochester, Utica and others, New York.

Norwalk, Conn.

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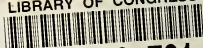
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